

SUPPLEMENT
TO THE
NÚRAFSHÁN

Vol. 3.

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No. 24

Editorial Notes.

A Brahmo writer presents us the following on Book Revelation:

"If revelation, by which we mean the truths contained in the various Scriptures of the world, is held to be the Word of God, pure and simple, without any mixture of the human word in it, what is it that prevents God from revealing such truths direct to each one of His children? Where is the necessity for a mediator, or a number of mediators, or third parties or agents, simple hearers of the word of God, when the Giver of all knowledge is a living God, who dwells in the heart of every man and woman and is always ready to lead them unto the truth?"

Such methods of reasoning are plausible but not convincing. The "Giver of every good and perfect gift" generally uses second causes as the medium of bestowment. He could feed us all miraculously, as he did Israel in Egypt, but as a matter of fact *He does not*. We must toil day in and day out. We must sow else we cannot reap. The question as to a revelation is one of *fact*, not of theory. Has God made a revelation of His will through mediators? The greatest of all earth's mediators said: "verily, verily, I say unto you, He that heareth my words and believeth on him that sent me, hath everlasting life, and shall not come into con-

denation, but is passed from death unto life," and again he saith, "I am the way, the truth, and the life: no man cometh unto the Father, but by me."

Without undertaking to satisfy human curiosity by discussing upon the cause of Evil, the Bible gives attention rather to the cure of Evil. Like the work of a skilful physician, the first effort is to save the patient. It points the sinner to **ONE** who is able to save. That **One** is the Living Christ, who having made atonement for sin by His death on the cross is now at the right hand of power, the Exalted Prince and Saviour of Men. We believe that nothing can meet the urgent cry of a troubled conscience, but the one perfect sacrifice of Christ offered to God *for us* on the cross. "For even Christ *our* passover is sacrifice *for us*."

The resurrection of Jesus Christ was the subject of all apostolic preaching. All who believed on Him "that liveth, and was dead," and is "alive forevermore," were delivered from the power and dominion of sin. The risen, Living Christ is *the alone object* of Christian faith and hope.

No subject of history is so certainly proved as the death and resurrection of Jesus. The narrators of the facts are many. The statements as to persons places and circumstances are clear. The witnesses are nu-

merous and reliable. The propagation and success of the gospel in the earliest years of Christian history are only accounted for by the fact that the testimony of the apostles was true. The influence of the gospel to-day in regenerating savage tribes and in blessing every nation that receives it is only accounted for by the assumption that it is true.

Our genial contemporary of the Arya Patrika exhorts us to silent meditation on the woful condition of caste ridden Christianity. The story he quotes from the *Madras Times* is truly pathetic. Unfortunately a little "silent meditation" convinces us that the writer was not our familiar friend Tomy Atkins. Even if true, it is ridiculous because the only evidence of caste feeling in it is the fact that a lady changed her seat in Church! The military man merely suspected that he was the subject of personal antipathy. Any body acquainted with Christian churches knows that the implication of caste feeling in the question of sittings is ludicrous. Even the question of social preferences found in all lands has nothing of the spirit of Hindu caste in it. We do not believe our Arya friend thinks there is.

We want to call the attention of the *Arya Patrika* to the fact that we did not deny the presence of caste feeling among Hindu converts to Christianity in India. Indeed, if he reads again

what we have written, he will see that we freely admit it. Our complaint is that *Arya leaders*, who discourse eloquently against caste, nevertheless bow humbly before the "demon" and render him servile obedience. The thing we want our reformers to do is to set up to their preaching and show themselves examples to the flock. We sympathize with the difficulties in the way, but both Brahmo and Christian have set a good example.

Current Thought.

UPWARD STEPS TO THE HIGHER LIFE.

By REV. THEODORE L. CUYLER.

"TELL me something that will help me towards a higher Christian life." To this sincere inquirer (and there are many others who have the same desire) I would say—turn to the closing verse of the first chapter of John. In that verse Christ tells Nathanael that he would "see the heavens opened, and the angels of God ascending and descending upon the Son of Man." The allusion here is very clearly to Jacob's vision at Bethel. Jesus describes Himself as a sort of connecting ladder between heaven and earth. By his divine nature He reaches to the throne of the Godhead; by his human nature He reaches down to our weakness and guilt. His atonement for sin opens a way upward by which we can find pardon, peace, and power—by which we can climb from a lower into a higher and holier life. By Jesus Christ, and by Him alone, we can attain fellowship with God: and Jesus may become to us "wisdom, righteousness, sanctification, and redemption."

You may say this is too theological in language, and rather savours of mysticism. You want it translated into the language of everyday life, and to know just how you can

become a better, stronger, happier, and more useful man or woman. It is a good symptom that you desire spiritual improvement; for self-satisfaction is always a curse. The mere desire, however, will not produce the change any more than my desire to get the view from the top of the East River bridge-tower will carry me up there. I must make the ascent, and by one step at a time.

Sin of some kind—or of many kinds—is the real trouble with you. Sin holds down and hinders advancement. Repentance is not a thing to be done at the outset of the Christian life, and then to be done with forever after. It is not a mere feeling bad; it is a *doing better*. Faith also is not the single act of accepting Christ at the time of conversion; it is continual clinging to Him, and the continual resting your whole weight on Him as you trust yourself to every step of stone in that bridge-tower. Your religious life began when you gained your first victory over sin; you gained it by Christ's help. Your grasp on the Saviour for help, for forgiveness, for strength to serve Him, was an act of—faith. When Bartimeus cast away his garment and arose and came to Jesus, he gave a good illustration of what you did when you first became a Christian, and what Jesus did for him is an illustration of what He did for you at the time of your conversion.

What you experienced at the outset of a Christian life must be repeated to a certain degree continually. You began with a decisive step—a step Christward. Now don't begin to dream about a prodigious jump or a sudden hoist into a higher life. I have heard some people pray for a sudden advance into holiness, which seemed to me very much as if my little grandson were to expect to read a whole chapter of the Bible fluently before he had learned to spell out syllables. No mere vague desire to be stronger and holier ever adds one cubit to your spiritual stature. A Christian character is built as my dear old church yonder was built—by laying one stone upon another. A mountain is ascended by setting one footstep after another up its steep face; if there be an occasional slip backward, then a new lesson of weakness is learned, just as you have been learning your own weakness and the need of a fresh grasp on Christ. Penitence and faith lay at the starting point with you; penitence and

faith must accompany every upward step. You have not yet outgrown "God be merciful to me a sinner."

My friend, if you really long for a genuine growth in grace, in vigour and in effective usefulness, then be done with vague aspiration, and lay hold of what the negro preacher called his "up-settin' sins." Put the knife to that bad habit before it becomes an ulcer. Take hold of that neglected duty and perform it. One step on the ladder was taken by my neighbour A—when he gave up his inordinate appetite for novels (some of them very poisonous) and determined to feed on solid food, and to go back to his Bible. Deacon B—pitched out of doors his Sunday morning newspaper; he found it was killing his Sabbath spirit. Brother C—has stopped putting his Club in the place of his prayer-meeting. Brother D—, who said that after a hard week's work he needed a Sunday afternoon nap on his sofa, has become a different man since he enlisted for his Master in our Mission Chapel. Mrs. E—was sorely tempted to buy that sealskin sacque, but she said, "No, no, not that luxury while that missionary is freezing for want of an overcoat out in Dakota."

And so I could go on through the whole alphabet of *taking steps upward* in obedience to the voice of conscience and to honour Christ. Don't be all the time feeling your pulse in order to grow better. Don't rely on attending meetings for the "promotion of holiness." The higher life is reached by steady climbing—making *Christ your spiritual ladder*—and by one step at a time.

Heaven is not reached by a single bound,
Christ is the ladder by which we rise
From the lowly earth to the vaulted skies:
And we mount to the summit round by round.

Cleave closely to the stairway; a single step to the one side or the other brings a fall. Nearly all the catastrophes in Alpine climbing result from wandering from the guides, or from venturing on forbidden ground. Jesus never promises his aid except in the path of obedience. Every redeemed soul is bound to strive for the highest, holiest, and most fruitful life that grace can impart. The angels of prayer will ascend, and the angels of blessings will descend upon that Divine ladder which links earth to heaven.

A Miracle

In the home lands the people like to hear of striking instances in mission work, while on the field we are

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rather apt to think more of the steady and solid work that produces the real Christian character. If startling events are not recorded often by missionaries it is not because such fail to happen, but because they as a rule are of only secondary importance in the regular work. Many of what are often termed "marvels of power and grace" could easily be told by any experienced worker, only the average missionary does not count them any more of a marvel than the ordinary conversion and training of the people for whom he is labouring, and so says little concerning them. As an evidence that such marvels do yet happen and that simple faith yet brings its reward, we give the following story of what occurred here in Lucknow.

Seven years ago in Umbala lived a Mohammedan woman, or rather young girl, named Kiman. She was small of stature, and was so abused by her husband that she became a cripple, without the use of her limbs and utterly unable to walk. She finally came under the care of Miss Dr. Marston, who after some time sent her on to the Home for Homeless Women in Lucknow, where she has remained ever since. She was injured two years before coming to the home, and after her arrival was sent to the hospital many times, until finally competent physicians gave her case up as hopeless. She was a constant sufferer from pain, and although an arrangement was made by which she could drag herself around the house on her hands, for five years there was not the slightest improvement.

Kimman had a bright mind, and eagerly learned the precepts of a religion which thought enough of her to care for her, and although imperfectly prepared, about a year after her admission to the home she was baptized during an illness which it was thought would end fatally. The baptism occurred while Miss Sullivan was in control of the home and in her presence. Contrary to expectation the sick girl recovered, but only to take up the painful life of a cripple again.

About two years ago arrangements were made by Mrs. Jenkins, acting superintendent of the work, for taking her to the Sunday services in the church. On the eighth of May, last year, she was taken into the church as usual, but had her sensitive nature stung at the laughter of some of the other women as she was awkwardly placed into her seat. After the service she was taken home crying, and calling the matron told of the

ridicule that hurt her so cruelly, and wanted to be prayed with. After some time together the sad-hearted cripple crawled back to her room, miserable in mind and body. The story of the next hour may never be known; the only statement she makes is that she, in the bitterness of her spirit, cried to God for help and asked either to be cured or called home. The matron of the home, Mrs. Collins, heard a shout in the yard and some of the women came rushing in breathless to say that Kiman was walking. It was true. She was entirely healed.

That was almost a year ago, and little was said about it at the time as it was feared it might be only temporary. But Kiman is well to day, and goes about her work with a joyful heart. We rejoice over this physical healing, but more over the spiritual healing that preceded it. It was indeed a miracle, but not such an one as that which changed the fiery tempered, wilful and bitter, suffering little Mohammedan into a sweet tempered, and cheerful Christian. We appreciate the physical healing, and would gladly see all sufferers receive a like touch, but a thousand fold more do we desire to see such spiritual work as is continually going on, but about which so little noise is made—*Kaukab i Hind*.

A GOOD MAN.

Scotch papers have long obituaries of James Fairbairn, who recently died. He was one of the most energetic and enthusiastic of Christian workers in Glasgow. He was superintendent of the undenominational mission in the Grassmarket, and twenty years ago had solved the problem of getting the poorest and worst to attend religious services. He was essentially the slum missionary of Glasgow, and went by the name of the Bishop of the Grassmarket. The scene in his hall there every Sunday evening was a sight which, once seen, could never be forgotten. The habitual criminal, the thief, the drunkard, came to his mission, and many a one of his class was lifted up into a better life. His influence was such that he could enter the lowest dens without fears of assault, and his appearance at a street brawl was the signal for order and quiet.

Testing Our Lives.

There is a question we ought to ask ourselves continually, says Bishop Creighton, 'Does life mean more to me than it did a year ago? Is it a bigger thing? Have my interests grown? Are there more people I care about? Are there more subjects I strive to understand? Am I learning, or am I standing still?'

We have to know that we are growing. The good seed falls into the fruitful soil and brings forth constantly year by year; its sixty-fold is rendered year by year. There is the increase of its harvest. So should it be with us—not always just the same; not the same old routine, but something new; some larger view of life, some increased sympathies, less darkness, more tenderness, more love of Christ showing in our souls, and altering our relations to every one with whom we have to do.

Selected.

A PATHWAY OF LIGHT.

A SWEET, soft stillness disturbed by
nought
But the restless toas of the ocean fraught
With its silver spray; while clear and
bright,
O'er the crested wave is a line of light.
The moon has risen and gently shed
On the waters her light, till the line
had led
Right to my feet, and I seem to be
In the silence awed. But the angry
sea
Is darkened now, for a cloud had crossed
O'er the moon, and her pathway bright
is lost
For a moment—Then again, once more
In her glory, still brighter than before,
She sends her beams of sweet, silvery
tone,
And it seems to still all the restless
moan
Of the troubled sea. Then from above
Came a message sent by the God of
love.
"Thy path is narrow," it seemed to say,
Shining more and more till the perfect
day,
A clear, bright path o'er life's troubled
sea
So narrow there only is room for thee
And the King of Glory, Fear not thou;
So far and no farther will He allow
The waves to come, for He loves thee
so.
Then rejoice and sing as you onward
go,
And maybe some one will catch the
strain,
And join in the song and the sweet
refrain
Of praise to Him; while His word to
thee
Is, "As thy day thy strength shall be."
MAUD A. BUSSELL.

Telegrams.

London, June 6.

The Conference between Sir A. Milner and President Kruger has ended, and both are leaving Bloemfontein. The result of the Conference will be announced to-morrow.

London, June 6.

The Americans have resumed hostilities northward of Manila and drove the Filipinos before them, but suffered fearfully from heat and achieved nothing practical.

London, June 6.

Four fresh cases of plague have occurred at Alexandria. The total cases there from the outset number fourteen.

London, June 6.

At the instance of Mr. Chamberlain the Dominion Government has disallowed the British-Columbian anti-Japanese act.

Bombay, June 7.

Seven cases of jigger were detected amongst the passengers on the s. s. *Canara* which arrived from Zanzibar on Sunday, and one case on the s. s. *Sirdhana*, which came from Zanzibar on Monday. All patients were sent to the hospital.

Madras, June 7.

This morning, about 11 o'clock, Captain A. J. Murison, R. A. M. C., was found lying in his bed in his room at the Connomara Hotel, Madras, with his throat cut but still living, with a razor lying by his side. He was attended to by some medical men and then removed to the General Hospital for further treatment. No further particulars are obtainable at present.

Bombay, June 8.

The armed gang of thieves who raided a house at Worlee on Sunday, attacked a second house at Matunga on Tuesday. They beat in the door and maltreated the occupants and all who interfered, and stole all they could lay hands on. The police have obtained no clue to the thieves.

London, June 8.

Mr. Chamberlain and Mr. Cecil Rhodes conferred together last night. The newspapers, in discussing the situation in the Transvaal, agree that it is worse than it was before the Bloemfontein Conference, and they regard President Kruger's proposal to submit all differences to arbitration as a demand on Great Britain to abandon her suzerainty over the Transvaal. Such a proposal, they say, is not open to the discussion.

Mr. Balfour, speaking at a dinner of the Union of Conservative Associations last night, said the failure of the negotiations at Bloemfontein was a deep disappointment to the Government. It was our duty, he said, to see that the rights of our fellow-citizens in the Transvaal were not trampled in the dust, but he believed that the good sense and policy of the leaders in the Transvaal and Afrikaner opinion elsewhere would still make for a satisfactory settlement.

In the House of Commons this evening Mr. Chamberlain confirmed the information already published in the press that the Bloemfontein Conference has ended without any result. The Government, he said, would consider President Kruger's proposals, according to which no change would be made in the franchise for two years, and then only in case of Uitlanders who had resided eleven years in the Transvaal. This, Mr. Chamberlain said, was entirely inadequate.

Sir A. Milner also informed President Kruger that the British Government would not consent to the arbitration of a foreign Power between Britain and the Transvaal. The question of the dynamite monopoly is reserved for further discussion between the two Governments.

London, June 8.

Mr. Brodrick, in reply to a question in the House of Commons, said the Anglo-Russian agreement does not, in the opinion of the Government, cover the question of railway communication with Peking.

London, June 8.

Mr. Brodrick, replying to Mr. Maclean regarding the concession of a railway through Mesopotamia to Bagdad, said the Government was fully alive to the necessity of maintaining British interests in the Persian Gulf.

London, June 8.

The House of Lords has concurred in the vote of the House of Commons of £10,000 to Lord Kitchener. Both the House passed a vote of thanks to the British and Egyptian forces engaged in the late operations in the Soudan.

Allahabad, June 9.

Johann Strauss, the well-known composer, is dead.

Rangoon, June 8.

The oil refinery room of the Burma Oil Company at Rangoon caught fire at 8.50 to-day, and was soon destroyed. The fire, however, was kept in the room where it broke out, and the other works and stores of oil, crude and refined, and other products were saved. Four lakhs of gallons of oil were destroyed. The damage is estimated at two lakhs of rupees. The fire was extinguished by twelve o'clock.

Bombay, June 12.

The monsoon has now fairly set in, and heavy rain has fallen on Saturday, Sunday and to-day, but there has been no high wind and little lightning.

London, June 11.

A mass meeting of the unenfranchised was held at Johannesburg yesterday evening at which resolutions were adopted endorsing Sir Alfred Milner's proposals for the settlement of their grievances. The speeches discounted the use of force and expressed confidence in Sir A. Milner.

London, June 10.

The Transvaal Volksraad has approved of the franchise proposals made by President Kruger at the Bloemfontein Conference, and has directed the Government to submit a law accordingly.

The Orange Free State Volksraad has adopted a resolution endorsing President Kruger's attitude in the negotiations with Sir A. Milner.

London, June 10.

Extraordinary measures are to be taken to protect President Loubet, when attending the race at Longchamps tomorrow. The police have received orders to line the route to the course and companies of infantry will be concealed under the grand stands.

London, June 12.

In the French Chamber of Deputies to-day the Socialists moved to censure the police for their brutality in suppressing the scuffles that arose at the races at Longchamps on Sunday. The Chamber refused to adopt the motion, but subsequently rejected a vote of confidence in the Government, whereupon M. Dupuy's Cabinet resigned.

London, June 12.

The *Times* strongly urges an understanding between the Imperial and Cape Governments regarding the form that Imperial interference in the Transvaal should take.

London, June 12.

The *Standard* is informed that General

Kitchener will probably receive a high post in India, Lord Curzon being anxious to secure his services in view of the urgency of reducing military expenditure in India.

London, June 12.

Eight deaths from plague have occurred at Bushire.

Poona, June 12.

The monsoon appears to have quite set in here, as it has been raining the whole day to-day.

Madras, June 12.

A correspondent at Tinnevely telegraphs to-day that anti-Samar riots are also taking place in the Tenkasi and Tinnevely taluqs. Several villages within ten miles of Tinnevely town have been looted and burnt in broad daylight and the women disgraced by Maravar gangs. Pukka churches have also been destroyed, and similar reports of a more serious character come from Tenkasi. Several of the gang are recognisable by the villagers, and Surandai, Kadyam, Alankulam, and Palamcottah have also been threatened. The police at Alankulam are reported to be indifferent. The Collector and his staff being away, the situation is serious. The Maravars have spread a false rumour that looting takes place under Government orders, hence the agitation in the whole of the district.

Simla, June 13.

Nothing is known in Simla regarding the Reuter wire that Lord Kitchener comes out to India. It is an open secret, however, that he expressed a wish to get an Indian appointment.

Karachi, June 12.

To-day's returns show no cases and only one death, which is very satisfactory.

Bombay, June 13.

The plague attacks numbered 6 and deaths 7; total mortality 64.

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